

# Peat Moss Harvesting

## Why is Peat Moss Harvesting Bad?

- Peat Moss mining is bad for the environment by releasing carbon emissions into the air. Peatlands store a third of the world's soil carbon and their harvesting and use releases carbon dioxide, the major greenhouse gas driving climate change
  - It destroys animal's natural environments
- It ruins Indigenous treaty people's way of living in those areas by destroying hunting lands and trap lines that have been there for decades.
- It's anticipated that it would take about 1,500 years to accumulate pre-harvest thickness.



## How does it affect Indigenous Peoples

Just one instance happening in northern Saskatchewan close to Lac La Ronge Lambert Peat Moss has put forth a proposal to harvest 2,547 hectares of peat moss from four areas south of La Ronge, about 380 km northeast of Saskatoon, working in sections over the next 80 years. The company has said 540 hectares would be harvested from Crown land at a time. Harvesting that land destroys medicines in the muskeg that locals use to keep healthy. Takes huge chunks out of peoples trapline. Peat moss mining disturbs the ecological balance of the region and robs indigenous descendants of their ability to live off the land.

## What does it do for future generations ?

It leaves a trail of destruction of people's lands in the area. Ultimately destroys trap lines and hunting areas that have been there for decades being used to practice Indigenous ways of life.

# Land Development

## FRAMEWORK

In Relation to IRS Reclamation



### Implementation

Engage stakeholders to provide context, deliver tools and resources for feedback, collaboration and effectiveness.

### Land Development Cultural Protocol

When a probable burial site is identified, the communities have the right to decide what happens next. Whatever decisions are made, it's important to protect these lands as potential grave sites. For future land developments that benefits our people and communities, creating protocols that respects, values, and introduces accountability to honour the IRS reclamation on Agency One First Nations lands is important.

### Protecting Cultural Heritage Lands & Sites

To commence reclamation for St. Margaret's Indian Residential School the search for answers involves many steps including the examination of records and on-the-ground searches for potential burial sites not yet found, never marked or recorded, not properly protected and have now been lost. Protecting the lands so we can complete these searches is about honouring their lives and bringing their spirits home.

### Agency One Reserve First Nations Lands

In 1876 these lands stretched over 170 acres situate on the shores of Rainy Lake, lying between the Town of Fort Frances and Couchiching First Nations. Prime park lands are under litigation, other parcels currently in the Return to Reserve process and reserve lands house tenants and a head lease for the former Indian Residential School grounds.

### St. Margaret's Indian Residential School



In April 1906, being 1 of the 139 in Canada, this school was built and opened in Treaty 3 Territory on Agency One Lands. Children attended from 31 communities. In the mid-1970's, with a decline in student attendance, the school closed in Sep. 1974.

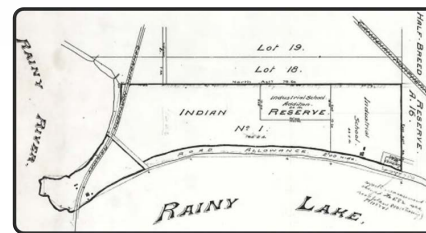


### Indian Residential School Reclamation

Canada's national promise to learn and bring a lasting resolution to the disgraceful legacy of Indian Residential Schools was a result of the cultural genocide bestowed on young Indigenous children and their families for a period lasting over 150 years.



st. margaret's residential school - Bing Images  
 residential-schools.jpg (681x575) (wordpress.com)  
 THE-STRAP-1000-X-562-03.jpg (1000x563) (aptnnews.ca)  
 Fort Frances St. Margaret's Indian Residential School - Bing Images



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First Nation



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First Nation



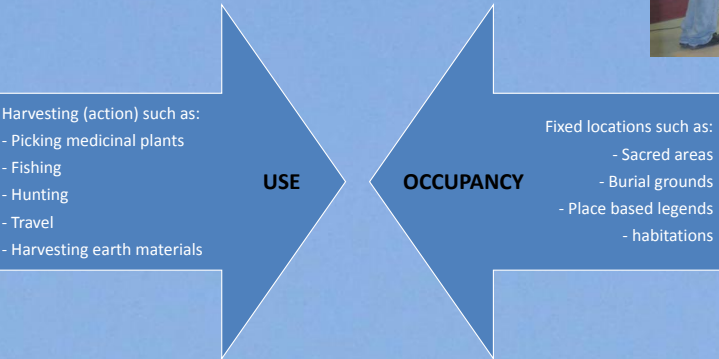
# Serpent River First Nation Cultural Land Use & Occupancy Mapping

## COMMUNITY

A mapping project as ambitious as a Land Use and Occupancy project requires willing participation. As time marches on it becomes more and more important to document culturally significant information before it is lost. **The People of Serpent River First Nation recognize this.**

## Method

The Lands & Resources Coordinating Unit will use a Map-Biography survey method. This involves interviewing willing participants one-on-one. Questions may be repetitive, may be similar to past projects, or may even seem silly, but they are all important to the project. It will take a long time to organize and present the data, approximately 18 months to 2 years.



**Contact:** Lands & Resources Coordinating Unit  
705-844-2418

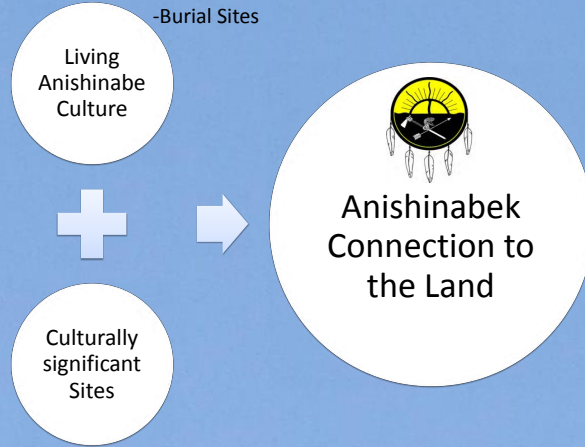
**An Example of how Use and Occupancy Mapping is beneficial:** Within the Traditional Territory for Serpent River First Nation is the City of Elliot Lake. It is a young city built based on the Uranium Industry. Within and around the city are **Communal Sites of Significance**. Examples include

- Family Gathering Sites (example - seasonal harvest)
- Ceremonial sites
- Burial Sites

The people of Serpent River First Nation remember:

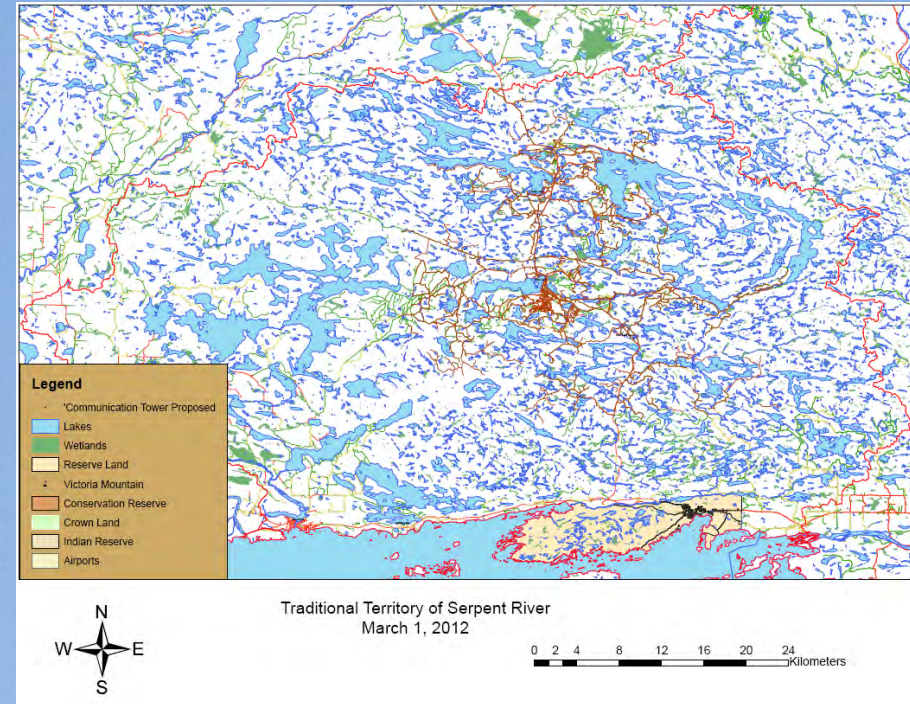
- Before the city was built
- Locations within the city that have cultural significance

A Use and Occupancy Mapping Project will capture this data, connecting SRFN to that area through both geography and the relevance of time.



## Traditional Territory Chi Genebek Ziibiing Anishnabek

The Serpent River First Nation traditional territory occupies the Serpent River Watershed. It extends south into the islands on the North Channel of Lake Huron. It extends from the eastern edge of Mississauga First Nation's traditional territory which follows the Mississagi River watershed, to the west side of Sagamok Anishnawbek's traditional territory which uses the Spanish River watershed. These watersheds meet north of the Serpent River Watershed where there historically was shared use by all three bands, as far north as the height of land which is now known to be the southern watershed region bordering Mushkegowuk Cree traditional territory.



# ESKASONI SOURCE WATER PROTECTION PLAN



Water Lets Protect It Together



## ABSTRACT

Every living thing on earth depends on water, it is considered to be the very existence of life and that every plant, every animal and every human being depends on water to survive. Source Water Protection is the surest way to ensure that every being which depend on it will continue to enjoy clean water as long as they are able to do so.

The creation of a source water protection plan will not only save on the cost of treatment of the water if contaminated but also reduces the risk of waterborne contaminants that could be or are known to be present in drinking water.

The watershed protection plan process includes

1. Introduction
2. Source Water Protection
3. Watershed characteristics
4. Identifying risks to the source water
5. Risk assessment (activities), Risk Analysis and Prioritization

## BACKGROUND

Eskasoni is located in the center of Cape Breton Island in Nova Scotia comprised of 8482 acres of land. The unique lands in Eskasoni are made up of 22% steep hills and another 67% are bogs and swamps along with a few lakes, which only leaves 11% of land which is currently occupied.

Eskasoni Chief and Council passed a Band Council Resolution (BCR) on February 28, 2008, supporting the formation of the Eskasoni Source Water Protection Committee. The committee includes Band representatives, Union of Nova Scotia Indians, Unama'ki Institute of Natural Resources, Crane Cove Seafoods, Health Canada and Nova Department of Environment and Labour



Figure 1. Eskasoni is located approximately 50 km west to the city of Sydney



Two Eyed seeing is learning to see from one eye with the strengths of Indigenous knowledges and ways of knowing, and from the other eye with the strengths of Western (Eurocentric, conventional, or mainstream) knowledges and ways of knowing and to use both these eyes together for the benefit of all.

## METHODS

Indian and Northern Affairs Canada and Health Canada have developed a seven part First Nations Water Management Strategy to be implemented over a five year period.

The First Nation Water Management Strategy will provide the basis of the plan and will follow both provincial and federal source water protection guidelines.

## DISCUSSION

Protecting the quantity and quality of water at its source is the only way to ensure it is safe and healthy for the people and environment that depend on it.

Water has been considered to be sacred to all First Nations, and therefore should be protected as such.

Aboriginal Traditional Knowledge is an integral component of the source water protection plan, it is the understanding of the interconnections of all the living and sustainable management.

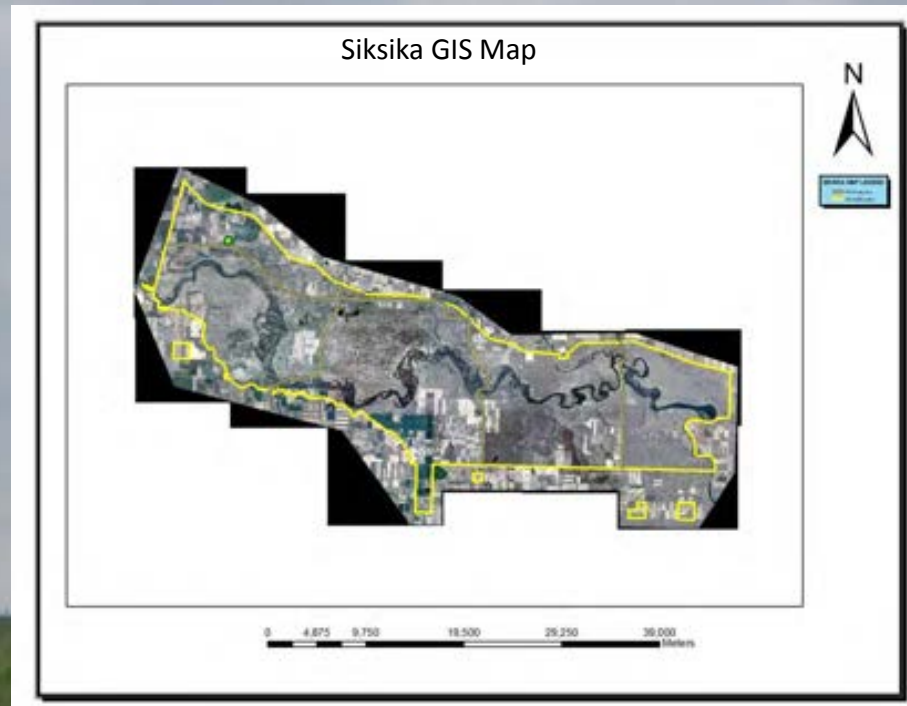
The Two Eyed Seeing concept will guide the two knowledges in reaching the same goal, which is protecting the source water for the community of Eskasoni First Nation.

## CONTACT

For more Information contact:  
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# Siksika Nation Land Use Inventory

Siksika Nation is part of the Blackfoot Confederacy which also consists of the Piikani and Kainaiwa of southern Alberta as well as the Blackfeet in the State of Montana. Located in the northern part of the Great Plains which is now called Southern Alberta. Siksika in our language means "Blackfoot". The Siksika Nation is approximately 74,000Ha in size and has a total population of approximately 7500 members.



**Methods:**  
 The methods that I used in carrying out this project are as follows:  
 1. Conduct an overview of any existing air photos of Siksika Nation.  
 Review all maps within the administration, focus on Lands, Agriculture, Housing, Economic Development departments.  
 2. Review existing 2005 Draft Community Development Plan and identify what areas that needs to be updated.  
 Over view of the 2005 Draft Siksika Nation Community Development Plan  
 3. Interview community members.  
 Try and seek out knowledgeable community members.  
 4. Interview elders.  
 Try and seek out elders from the community in regards to any culturally & historically sensitive lands.  
 5. Field survey to confirm what is out on the lands.  
 Complete a field trip to have a visual of what the lands are currently being used for.

The approximate 75% of the land base can also be broken down as follows:  
 Grasslands, Badlands, Sandhills, Riparian zones, rivers, shallow lakes and wetlands.



Approximately only 25% of Siksika Nation's Lands have been developed (agricultural, urban or oil and gas development), leaving the reminder of the habitat relatively undisturbed.

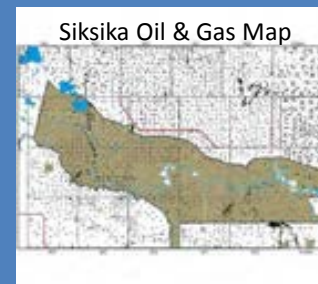
Siksika Bad Lands



**Results Achieved:**

- Database updated.
- Community Awareness
- Need for Community Land Use Plan identified.
- Information collected and collaborated.
- GIS continuously updated.
- Communication Barriers identified.
- Red flags identified.
- Need for leadership to ratify and implement.

Siksika Oil & Gas Map



Burrowing Owl; Species at Risk (SARA)





Charles Fineday in about 1940. I would not wish to have his grave desecrated.

# PROTECTION OF SACRED SITES

Juliette Fineday

Indigenous People's Resource Management Program

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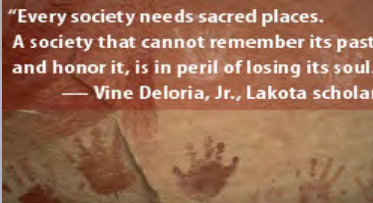


## METHODS

My research was done through reading several books I picked up at the University Library. Out of five books I looked at I used basically just one book. The other methods I used were personal interview with a knowledgeable gentleman from my First Nation. I read several journal articles, one thesis, two pieces of Government Legislation from the United States and several websites but took information from one website.



Sacred Sites in Hawaii and in South Dakota in the United States.



## INTRODUCTION

I have chosen this topic because as a First Nation woman I know the importance of Sacred Sites and how we must strive to protect these sites. Sites such as Sliding Hill and Drumming Hill on Sweetgrass as well as burial sites we have aside from the two Cemeteries. I learned at a very young age the protocol of visiting such sites. I remember as a child, watching my grandfather place his offering of tobacco and cloth on top of sliding hill. It was instilled in me and my siblings at a very young age on how important it is to respect such places.

## RESULTS

When I first started my research project I didn't look beyond my First Nation until I got deeper into my research. I discovered that Native Americans are having the same problems as Canadian First Nations. As I went further I found that this problem goes beyond Canada and the United States but expands worldwide. The problem being the inability of aboriginal people to protect and preserve their Sacred Places, be it burial sites or other places significant historically, culturally or spiritually.

## DISCUSSION

My study shows that sacred sites are in jeopardy worldwide. They are in need of protection either by government legislation where there is none or by other means. The question is how do we protect these sites especially burial grounds that are continuously being desecrated even when government legislation exists.

## CONCLUSION

Although I have found many similarities with other aboriginal groups all over the globe, there is still no one single answer that can be found as to how this problem can be dealt with. There is always going to be development. Road building and construction takes precedent over our traditional sacred sites, our holy places don't matter. The human remains displayed publicly shows how uncaring society has become. Our ancestors are being desecrated, disrespected, all for the sake of science. In order to come up with an answer the research has to continue. There are case studies we can draw information from, ideas on how we can go forward with our plight and prevent more desecration of sacred sites and burial sites.

- WHAT IS A SACRED SITE?**
- Defining "sacred site" is broader and more complex for First Nation People than for other cultures of the world. Sites such as Mecca and Jerusalem are easily recognized by cultures worldwide.
- So for the purpose of my paper sacred site means any site with historical, cultural or spiritual significance according to our beliefs as First Nations people.

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 McLeod, Christopher (Earth Island Institute 2008)  
 Sacred Land Film Project  
 2011-02-25  
 Legislation  
<http://www.sacredland.org>  
 A.I.R.F.A. – The American Indian Religious Freedoms Act  
 N.A.G.P.R.A. – The Native American Graves Protection and Repatriation Act



# Protecting our Sacred Sites by Chris Good Snuneymuxw First Nation



## Background

The Snuneymuxw First Nation (SFN) has a rich history and respect for the land. This project will be an integral tool for preserving these qualities for the future generations.

The SFN has an interest in protecting our natural resources and sacred site that have been part of our traditions for thousands of years.

There are 670, petroglyphs and sacred sites including archaeological sites and numerous spiritual sites that are private.



midden are often the most identifiable, they are mounds of shells deposited by our Ancestors over thousand of years of use and occupation.



Our people have occupied the eastern shores of south-central Vancouver Island for more than 5,000 years. The Snuneymuxw traditional territory covers over 98,000 hectares. It extends several kilometers north of Neck Point to Boat Harbor in the south as well as Gabriola Island and other small islands to the east and the western reaches of the Nanaimo River watershed. Snuneymuxw also has additional nonexclusive 104,000 hectares that are shared with other First Nations



### Culturally modified trees

Are usually, but not necessarily Western red cedar or Yellow cedar trees.

Have a long rectangular or triangular shaped bark stripped scar removed that tappers toward the top of the tree.

Identify how the SFN harvested in a sustainable fashion for the purpose of clothing, tools, rope and spiritual practices.

# Traditional Ecological Knowledge

## Respecting Our Knowledge

As indigenous people in Canada, we should remind our selves that we have always understood time, nature, and the complexities of life as it related to our unique perspective. As such, we developed a relationship to these elements, which far exceeded the cold classifications of mere scientific facts. The explorations of what our traditional ecological knowledge constitutes in terms of today's western science literature is not designed to diminish the truth in any case. It merely defines our methodology and illustrates that a single perspective cannot monopolize the truth. Perhaps in tomorrow's world, as today's scientific hypotheses are rethought and disregarded. The role of traditional ecological knowledge will find its' place in academic history as both a practical approach to science and philosophy of life.

## Fish Rehabilitation

Over the past decade, Saugeen has noticed a sharp decrease in fish populations in our local streams and rivers. To help recover the stressed population, local band members have joined together with our fisheries Dept. to restock Brook Trout back into the water systems to ensure tomorrows generation will always have food to a healthy sustainable

## Trapper Education

In the past 50 years, trapping in the Saugeen territory had almost disappeared from the knowledge of our community members. However, since 2003 an effort has been ongoing to reestablish trapping as a trade and skill of our people. Locally funded, this program has helped our youth reconnect with their environment and traditional heritage

## Hunter Education

In recent years, hunters alike have been under pressure to acquire training for the safe operation of firearms. In response to this, Saugeen has helped youth and other members in the community with acquiring their firearms safety certification and licences. As a result, the interest in hunting as increased significantly since then indicating that education in a success. Our youth are also showing some great interest in learning skills to become effective hunters and finding pride in a tradition that was almost forgotten.



*"our culture and traditions originated from a basis that what we know is a direct reflection of how we know and if our methodology is fundamentally flawed, why are we still here?"*





# WATER... Why should we protect?



## ABSTRACT

In the eyes of the ordinary person, the importance and value of water has decreased from the early 1900's to the present. From hauling water by horse 2-miles away to now just turning on the tap. Consider, our ancestors drank from the rivers and streams – would you do that now?

Educating our people of the importance of Source Water Protection and Sustainable Water Management are the key factors to ensuring future generations are not left holding an empty glass or drinking contaminated water. Water is a renewable resource that fulfills many functions.



## INTRODUCTION

Beardy's & Okemasis First Nation is located 100 km north of Saskatoon in the province of Saskatchewan. We have a population of 3,025 with 1,175 living on-reserve. We have 4 separate reserves which have in total 49,902 acres. We are an agriculturally based First Nation. Currently we have 319 houses of which 120 are directly linked to our community water supply; 142 have cisterns which have water hauled on a weekly basis; 55 units have private wells, and 2 are supplied from other sources. We have 2 water hauling contractors which supply water to the cisterns. On average our First Nation uses 4,150,000 litres of water per month. We have 1 full-time water technician and 1 part-time for weekends and evenings. There currently exists no policies or guideline stating minimal requirements to follow for water delivery. We need to develop and implement these policies to protect the public as well as the people monitoring these waters for consumption.

## WHAT IS SUSTAINABLE WATER MANAGEMENT?

- Where the needs of the present generation are met without compromising the needs of future generations.
- The ability to understand the needs of the people as well as the possible uses and limitations of this natural resource.
- Developed based on participation of users, planners and policy makers including both Indigenous and modern scientific knowledge, as well as proper communication between all parties involved.



## WHAT IS SOURCE WATER PROTECTION?

- The ability to protect source water - lakes, rivers, and aquifers from over-use and contamination.
- Having control of waters that flow through our First Nation and managing consumption.
- Controlling the external effects on water so that in turn, we can lower the costs to treating our water.
- Recognizing that environmental changes are putting strain on our lands. Extreme weather can cause flooding, droughts, and tornados thus creating additional stress on our Ecosystems.
- Managing waste-water and garbage-disposal sites.
- Recognizing that if an Ecosystem is out of balance then eventually humans will begin to suffer as well.



ECOSYSTEMS  
Mother Natures Natural Filtration System

## CONTACT INFORMATION:

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## METHODOLOGY

- Effectively educate the leadership and the people of the Beardy's & Okemasis First Nation.
- Develop and implement policies governing Sustainable Water Management and Source Water Protection.
- Meet with the North Saskatchewan River Watershed Authority to obtain information on the external factors which could effect our community.
- Develop partnerships with various research councils.
- Educate our children. In exchange they will educate their parents.
- Obtain useful information with regard to water management in the household.
- Identify how each individual is responsible for the preservation of our most sacred natural resource.
- Develop a working committee.
- Present cold hard-facts.
- Map out potential hazards and all water sources with the assistance of our GIS department.
- Show the 3 levels of water quality maintenance and how each level has to be monitored:
  - Source Water
  - Water Treatment
  - Water Distribution
- Study provincial and federal laws – proposed implications of Bill S-11
- And once again place a value on water.

## WATER CONSERVATION TIPS

### Bathroom Tips

1. AWE of water is an enemy in the bathroom.
2. Turn the tap off while brushing teeth, shaving, washing face.
3. Change toilet to 13 lbs flush.
4. Take 5 minute showers.
5. Install low flow shower head.

\*\*\* Did you know one leaky faucet can waste 10,000 litres of water a year.

### Kitchen Tips

1. Install low flow faucet and use less water use by half.
2. Purchase water saving dishwashers.
3. Keep pitcher of water in fridge rather than running tap for cold water.

\*\*\* Did you know one leaking toilet can waste up to 20,000 litres of water a year

### Laundry Tips

1. Consider purchasing water saving model washer.
2. Insulate pipes you will get hot water faster.
3. Make sure your hoses leak free.

### Miscellaneous

1. Collect rain water and use it for watering gardens, washing car.

# Little Pine First Nation TLE Lands Show Potential For Agricultural Capability

## “TLE Lands Purchased Best Suited For Agriculture”



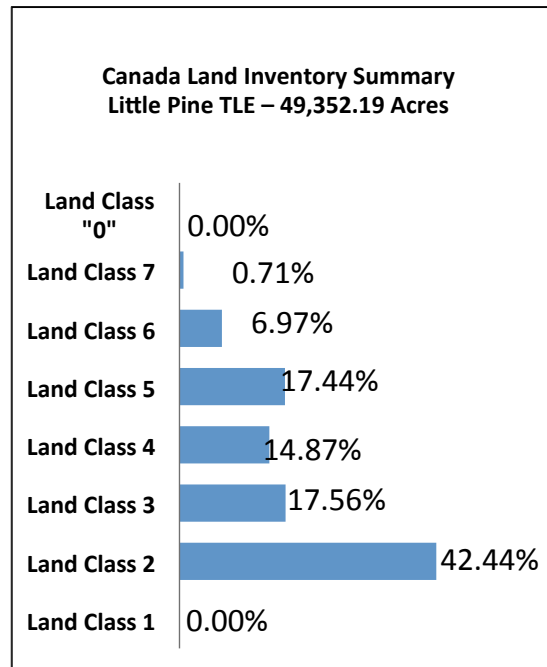
*Bluehill: Little Pine Landmark*

### ABSTRACT

Saskatchewan treaty Land Framework Agreement of 1992 was meant to fulfill Canada's Treaty obligations to First Nations. TLE is a process in which the federal and provincial government resolve the shortfall of land with a settlement value. Little Pine First Nation was entitled to purchase 92,000 acres, currently 49,000 acres has been purchased. Little Pine continues to purchase TLE lands every year. Major factors in land purchasing are climate and soil, Little Pine has primarily agricultural land with some traditional land with historical significance. All land is rented except for about 3000 acres that is used by band members.

### BACKGROUND

Little Pine TLE purchases were all approved by band members at Band meetings. Although Little Pine doesn't have a lot of land it has a very high quality of land considering the Canada Land Inventory, with almost 50% being Land Class 2. Soils in this class have good water-holding capacity and are either well supplied with nutrients or are highly responsive to inputs of fertilizer, their only limitation being due to insufficient precipitation. These lands are currently being leased out non-aboriginal farmers. Almost \$1,000,000 is generated from the revenue the permits.



### METHODS

Little Pine First Nation utilizes the trusted services of Therell W. Johnson, a professional agrologist of T.J. Consulting Ltd. As part of Little Pine's affiliation with Saskatchewan's Federation of Saskatchewan Indian Nations (FSIN) it participated in a pilot project to identify land best suited for agriculture with a written report describing the Land Capability Map with supporting agricultural information. These studies have assisted in developing an agricultural strategy.

### DISCUSSION

With tracts of high quality land it is within First Nations opportunity to build industry leading businesses in farming. Training, knowledge and education can open the door to vast benefits in the agricultural sector. In the future our people can start participating in their own farming operations that are large, efficient and profitably managed.

### REFERENCES

FSIN Lands and Resources Commission  
Government of Saskatchewan, First Nations and Metis Relations. 2011. Publications.  
T.J. Consulting Ltd. Macklin, Sk.

### CONTACT

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Little Pine First Nation, Sk  
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# Land & Resource Inventory For Poundmaker First Nation

## INTRODUCTION

The importance of Land and resource inventories are attempts to describe the quality, quantity and location of natural resources and human use of the resources. They represent the condition of lands and resources for a given area at a point in time. This project outlines the whole aspect of doing a Resource Inventory, The Poundmaker Cree First Nation is nestled in the rolling hills near the Battle River just 40 kilometers west of North Battleford. This reserve is approximately 7,757 hectares in size. They are also situated in the Treaty 6 area in Canada. Treaty Land Entitlement (TLE) is a process where the federal and provincial governments are fulfilling Treaty commitments of land made to First Nations.

### Lands in Acres



## LITERATURE REVIEW

This outlines the process/approach or steps in doing a inventory responsible agency and contact, description of inventory, data collection methods, geographic coverage, date information collected, collection and presentation scale, data collection units, information format, cost, comments.

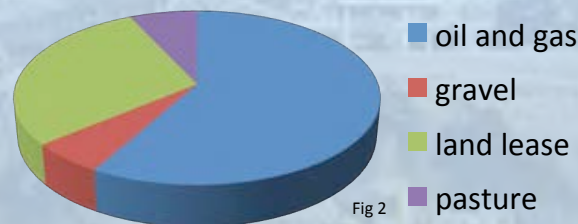
## METHODOLOGY

Here are ways in gaining information about Land and Resources such as Interpretation, Field mapping, Interviews and Legal Surveys are key points when collecting land and resource information. Poundmaker's Chief gave an outline of what recourses were available on the First Nation community. Many of the other sources were used to assist in gaining knowledge of doing an inventory for Land and Resources.

## RESULTS

Results vary throughout the years and these inventories can have a wide range of outcomes that will assist on the process of gaining information about the Lands and Resources that are available at any time. The results show the activity on reserve of the annual revenue for Oil and gas, Gravel, Land Leased and Pasture revenues for Poundmaker First Nation. Oil and gas generate over half a million in a year. Gravel on the other hand generates \$50,000. The land on reserve is 100% leases to non-First Nation people, but the Land lease generates \$250,000 a year. Lastly, the Pasture revenues which includes the co calf operation generates \$60,000.

### Lands & Resources Annual Revenue



## DISCUSSION

Information regarding land and resources is kept in a variety of locations there is no central library or data bank. If you want to obtain certain land and resource information, you usually have to contact the responsible agency, either in person or using the internet, to obtain it. Lands and Resource is an important aspect in all of society because data may be stored in many forms, or it may be portrayed in map form. This inventory allows people to see the importance of land and resource inventory. First Nation People have encountered problems in acquiring the land and resource information because the need for treaties and land planning and management. One of the biggest frustrations has been a lack of knowledge of what land and resource information is available, and where to obtain it. Provincial and Federal governments are usually in charge of First Nations Communities information because of the treaties that were signed with different First Nation communities throughout Canada.

## RECOMMENDATIONS

Opportunity for community planning and including community vision/goal in decision-making. Steps for community planning and sustainability in the future:

- document community information
- relevant vision or community goals
- build awareness about resource

## REFERENCES

Fig.1 Graph of Lands in Acres

Fig.2 Graph of Lands & Resources Annual Revenue

Photo: website for picture:

<http://www.empr.gov.bc.ca/OG/oilandgas/OGDStrategy/Pages/SierraYoyoDesanRoad.aspx>

Photo:

<http://www.sierraclub.bc.ca/seafood-and-oceans/Solutions-That-Work/ban-on-offshore-oil-and-gas-development>

Photo:

[http://www.trekearth.com/gallery/North\\_America/United\\_States/West/California/Bishop/photo830458.htm](http://www.trekearth.com/gallery/North_America/United_States/West/California/Bishop/photo830458.htm)